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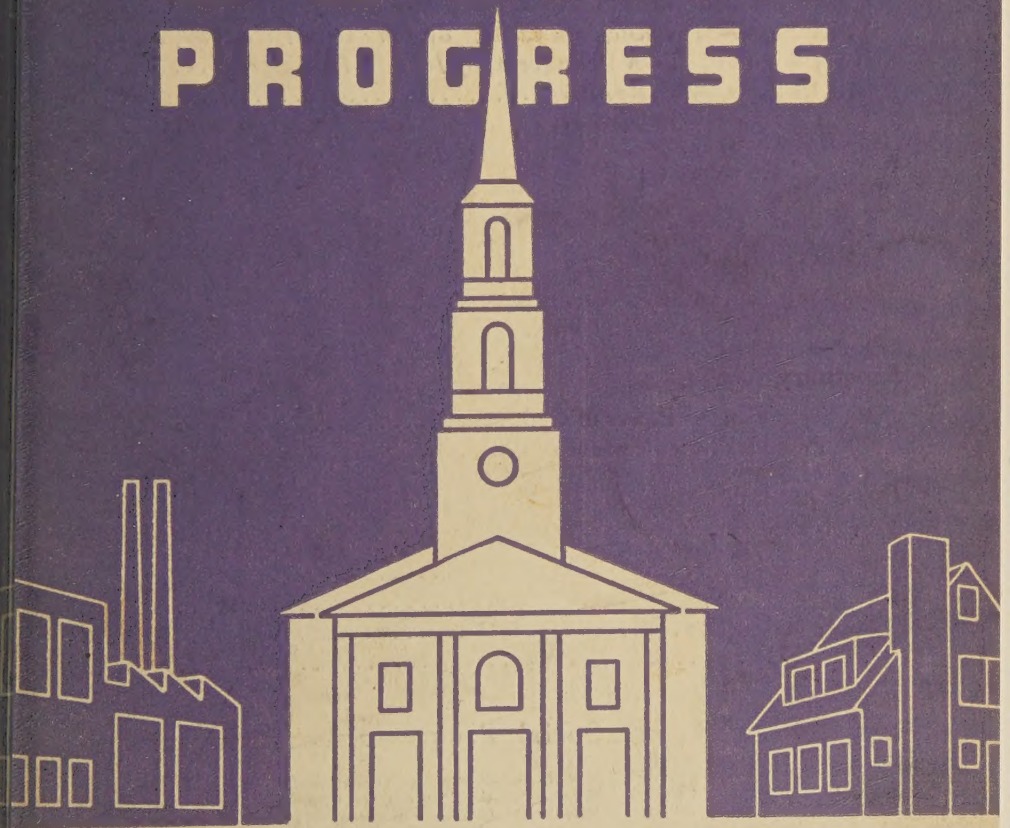
SOCIAL PROGRESS



Where Do We Go From Here?

Christ Glorified Through Labor

Youth Says—Thy Kingdom Come

NOVEMBER, 1941

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Social Progress

Published monthly, except July and August, by the Department of Social Education and Action of the Board of Christian Education of the Presbyterian Church in the United States of America, at 1009 Sloan Street, Crawfordsville, Indiana. Entered as second-class matter at the post office at Crawfordsville, Indiana, under the Act of March 3, 1879.

Editors: Cameron P. Hall, Elsie G. Rodgers.

Editorial and Executive office, 917 Witherspoon Building, Philadelphia, Pa.

Subscriptions, 50 cents a year; three years for $1.25. Single copy, 10 cents.

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SOCIAL PROGRESS

VOL. XXXII NOVEMBER, 1941 No. 3

A New Attack on an Old Problem

By Howard H. Brinton *

IN OUR colleges today students are flocking to courses in economics and sociology in the belief that the main problems of our time are economic and social. In this area, they think, will come the next great stage in the development of human knowledge, the main problems in the physical sciences having apparently been solved. But many are coming away from such courses in a state of disillusion. The social sciences seem to be achieving nothing. They can analyze but they cannot create. Their very rise has coincided with a decline in satisfactory forms of community life. There is little on which experts can agree.

This failure of the social sciences is not due merely to their comparative youth, nor to the extreme complexity of human relations which defy reduction to any simple laws which can be thought of as comparable to the laws of physics. It is due mainly to false assumptions regarding the nature of man. In an effort to imitate the physical sciences, the social sciences have so over-simplified human nature that man is for them hardly more than a bundle of desires and interests requiring satisfaction. They ignore the age-old wisdom which has always known that man is more than human as well as less than human. Within him is a portion of that *Divine Life* which the social sciences, if they are to be strictly scientific, cannot recognize, nor can they ignore it if they are to be true. This strange, unclassifiable, contradictory being, man, poised between time and eternity, between the world of nature and the world of spirit, is illogical, unpredictable, hardly aware of what he is or what he wants. There is in him a divine, irrational madness which leads him to follow those who require of him only privation and self-sacrifice. The dictators know this as well as do the saints.

* Director of Pendle Hill, Wallingford, Penna.

No wonder that man continually escapes from measuring rods and statistics. The most reactionary theologian knows some things about man which the most learned economist would not dare to admit.

The remedy is not to deny or cast away what the social sciences have achieved, but rather to supplement their findings in such a way that the whole man is considered rather than just a part of him. The specialist may achieve the rewards of scholarship at the expense of understanding the whole. The problem of human relationships must accordingly be attacked by institutions not limited by current academic norms.

Vast destructive forces are at work in the world and there will be much to do when their strength is spent. Simply to repair material damage will not take us far on the path of reconstruction. Damage, greater than that inflicted on their bodies and property, is continuously being done to the hearts and souls of men. It will be useless to repair the former without transforming the latter. For this reason the forces of reconstruction must rely on something more than economic resources or scholarly analysis. They must have also the knowledge and power which comes from that primal creative factor, the *Word of God*, which is still at work, as it has been from the beginning, within the hearts of men.

Vision

AN OLD Rabbinical saying affirms that a prayer which has in it no mention of the Kingdom is no prayer at all. The saying is true to the very genius of the Christian faith and gospel. We cannot voice the petition of our Lord without praying for the coming of the Kingdom. We cannot share our Lord's faith without believing that the Kingdom shall come. This means, of course, that no man can be a Christian in the full sense of original discipleship without making the building of the kingdom of God the ruling purpose of his life.—*Wade Crawford Barclay.*

Where Do We Go from Here?

A Youth Symposium.

What is the attitude of the average young man in our Church who is enlisted or drafted into the armed services or who, because of conscience, enters a civilian public service camp? How does his training experience in either of these camps affect his thinking or his outlook as a Christian? Here are the answers of two young Presbyterians to these questions.

From A Military Training Camp

"Where do we go from here?" Perhaps they don't use those words, but they say it—some with a comfortable southern drawl, some with a yankee twang, some in the one and only "toity-toid" street New York city lingo, some in the crisp full inflection of the west coast, some in the Elizabethan English of the mountain people, some in barroom idiom, and some with courtroom diction—yes, they all say it. In induction center first meetings, in squad room bull-sessions, on the long dusty marches, in letters home, during the brief and infrequent visits with the O. A. O. (one and only), even in prayers when they get around to them—the 600,000 selective service men of the new army speculate. "Where are we going geographically?" "Where are we going politically?" "Where are we going economically?" "Where are we going morally?" "Where are we going spiritually?" Nobody knows, but most of them have their own ideas.

And their ideas depend upon the critique by which they judge the present world situation and such trends as are apparent in it. Most of them are at least nominally Christian. (What a difference it would make if all were really Christian soldiers!) Hence, in some very general ways their judgment of the world situation which has so directly affected them is more or less unanimous.

For the cupidity, the lust for power, and the bestial disregard for human rights that the Allies are avowedly fighting, all have only condemnation. For the part nominally Christian nations and nominally Christian individuals, including themselves, have played in fostering the development of such traits in people and nations until they assumed their present diabolical magnitude, they have only shame. For the methods our own nation and those with which we are associated have chosen to combat these forces they have mixed feelings.

Inherent in the Christian philosophy is the idea that there is a better and

nobler way to meet evil than with force and violence. They believe that the admonition of Christ to love your enemies and pray for them who despitefully use you is both ideal and practical. However, they also know that not even the divine personality of the Man of Galilee could prevail over the evil rampant in his time. Nor can we who by our own personal and national inconsistencies, have been partly responsible for the present world situation hope, by a sudden change in personal and public policies, to halt the juggernaut we have helped set in motion. There is little choice now but "to aid the right as God gives us to see the right."

What will be the effect of life in the army on the thoughts and actions of Christian men who are a part of it? It is difficult to see at present. Whether they will be more or less able to find a more Christ-like solution to the problems which will exist at the end of the present conflagration than their parents did at the end of the last is doubtful.

In general the effect of army life upon Christian ideals is negative or neutral at best. The reasons are obvious. The army has a job to do and spends all its time and energy preparing for that job. The life and thought of any individual in it is submerged in the total program. The rough and ready life of an army camp, with its lack of home life and scarcity of religious influences, makes it more difficult for the average man to keep a true perspective of the importance of moral and spiritual values than in civilian life.

On the other hand, men who stand for something in which they believe or who consistently follow principles they have set up for themselves are respected in the army more than elsewhere. Other men know how difficult such a stand is. The men in the army didn't ask for this draft, and few of them wanted it. But many are sure that something good must come of it if only they can keep the faith and the strength of will constantly to ask of the Almighty—Where do we go from here?

Wallace H. Dunlap

From A Civilian Public Service Camp

As a conscientious objector I have been drafted into a Civilian Public Service Camp and have wondered about my relation to the national defense program. Two questions in particular demand an answer. What is it we are setting out to defend and what means should we use for its defense? Are we to defend property or possessions? Are we to defend a manner of living which allows us to express ourselves as individuals? Or are we attempting to defend both of these things? If we attempt to defend our property as well as our freedom then we are moving into a position where other

people's need or envy will demand a defense by force with the sacrifice of the right to live and think as individuals.

If, on the other hand, we wish to defend only our democratic principles of liberty, I am not so sure that defense by force is even a possible means for by so doing we would still lose that for which we struggle. To be sure I am speaking of a freedom without the aura of luxuries and possessions which we today tend to mix up with freedom itself. To retain, or better, to attain such a way of life would be a test of our ability and endurance more dangerous and demanding than war itself. It would require that we voluntarily practice the sharing and sacrifice so definitely a part of Christian ethics, which war would demand sooner or later involuntarily. It would involve an extension of this sharing and sacrifice immediately around us everywhere. Perhaps it would mean going the second mile with peoples who needed or wanted some of the things which we possess. By so doing we would place a limit on the extent of our American empire as measured in terms of material things; but it would also mean a more lasting defense of the things we claim to cherish above all others.

Today the truth of Christ's statement, "He who saves his life shall lose it and he who loses his life shall save it," stares us in the face with a terrible reality. Whether or not we can induce ourselves to follow such a course is difficult to say. How does this tie up with the experience in a Civilian Public Service Camp? Here are men about as average in many respects as any group which could be chosen. Two things brought the group together. First the requirement of the government to give it our service, and second the unanimous objection to participation in war and war preparations. The most absorbing phase of our life in camp is to arrive at a democratic way of living and working together. This, I feel, is the most important preparation we can make for the life which we will move into when we go back into society.

The consideration of how the personal ethics of Christianity can be translated into the problems of nations is important to us. In camp we find ourselves without many of the things to do and places to go that drew much attention before coming to camp. As a result we can concentrate much more on planning and living pacifism in a positive direction. Though at present this living and planning are of rather humble proportions I feel that they are the most encouraging thing about our stay here. Those of us in camp who are not members of one of the three historic peace churches which are underwriting the maintenance of the camps appreciate greatly the support which comes from members of our respective churches.

Richard W. Stow

Christ Glorified Through Labor

The Roman Catholic Church, in the Eucharistic Congress held in St. Paul, Minnesota, in June, considered the relationship of capital and labor. The address of the Most Reverend Karl J. Alter, Bishop of Toledo, is presented here, in part, because of its clear, forceful statement of the mind of the Catholic Church in relation to this problem of strategic importance today.

SOME months ago when the Bishops of this country published a pastoral letter on "The Church and Social Order," one of the editors of "NATION," without taking the trouble to study the document, flippantly described it as "too much pie in the sky." Now I wish to challenge that sort of attitude as shallow and deceptive. Karl Marx himself, the Apostle of Communism, declared that "all criticism begins with the criticism of religion." If language means anything, then this statement means that religious beliefs are so profound, so comprehensive, so dynamic, that they influence vitally all our political and economic life. . . .

The heart of mankind has at all times experienced an intense desire for a community of life or brotherhood of man. Man does not want to be a lone wolf. Man does not want to live in isolation or in a social vacuum. Man by nature is a social being and is destined to live in association with his fellowmen. Together men form a true organism, not biological but social. They constitute a living complex body with many distinct functions, but with nevertheless an essential unity. Today that sense of community is largely frustrated because in fact our social organism has disintegrated in many important functions and relationships. Our society has been disrupted by false distinctions between rich and poor, between employer and employee, between various races and nationalities. A hateful individualism has separated us one from another until selfishness seems to have become the rule of conduct blotting out the idea and frustrating the desire for unity. . . .

If we want peace and unity in the economic order we must get rid of all the existing elements of conflict and animosity. Without making any effort to be comprehensive, I shall list these elements of conflict as follows:

1) A wrong conception of private property by which it is made socially irresponsible;

2) A wrong conception of labor by which it is made a commodity to be bought and sold in an open market;

3) A wrong conception of the

free enterprise system which justifies or condones ruthless competition;

4) A wrong conception of the social function of the working man or the conflict between political freedom and economic dependence.

Let us now take up these individual elements for further consideration.

1) *Private Property:* The Catholic Church recognizes that there has been too much private property in the hands of the few and too little in the hands of the many. Moreover, the Church teaches that private property is invested not merely with an individual but also a social purpose. Property must be made to minister to the needs not only of the possessor but also to the needs of the society as a whole. There must be a limit to man's own free will both in respect to the amount of property which he can own and also a limit to the use to which he can put it.

One of the greatest evils connected with the abuse of private ownership of property is the development of monopoly which permits control of wages and prices and eliminates freedom. This policy of monopolistic control has been made possible by an undue extension of the rights of personal ownership to great aggregations of wealth under the title of corporations. These corporations have been treated as if they were persons, whereas by their very nature the ownership of such corporations is impersonal and therefore anonymous. And because the owners are not the managers therefore ownership itself has been freed from social responsibility. This condition must be corrected by a readjustment of the laws governing corporations so that responsibility will in the future attach not only to management but also to all stockholders, who are in truth the owners and are liable in conscience for the kind of wages, hours and working conditions which obtain in any industry.

2) *Labor:* Pope Pius XII lays down the principle that man has not only the duty but also the right to work. A condition of unemployment therefore such as we have witnessed during the past decade when men could not get work to support a decent livelihood is in itself a severe condemnation of our present social and economic system. If the present system does not create a real opportunity for productive work then it must be changed. Such changes however must be wisely planned and progressively introduced without recourse to violent revolution; for revolution is a worse evil by far than the condition sought to be remedied.

Labor is not a commodity to be bought and sold in an open market. It cannot be treated like coal and wood, copper and steel, wheat and

corn. The price of labor cannot be reduced below a minimum level even if the supply outruns the demand. The wages or income of the working man may not justly be so depressed that he cannot obtain a decent livelihood for himself and his family. Neither can he be subjected to hours or conditions or work which are detrimental to his health and strength. To prevent such evils from occurring, it is necessary that we have a right understanding of the wage contract as an important element in our economic system. The wage contract is not in itself evil, but in order to meet the demands of justice it must be in the true sense of the word a free contract. But such a free contract is impossible if the individual working man stands alone without the mutual support of his fellow workers. One man pitted against a giant corporation is not engaged in an equal contest. . . .

The Church has never been in sympathy with the theory of liberal capitalism respecting labor. It has insistently pleaded for a modification of the wage contract which is an integral part of the so-called liberal capitalism. The Church wants to bring about the modification of the wage contract so that working men can participate in the profits of industry and also share in the responsibility of management and ownership.

It is at this point that I make a special plea to labor unions to broaden their vision and extend their program of action. We shall never solve the problem of industrial peace, justice and good social order until labor unions assume a large share of responsibility for the welfare of the total community. They should not be satisfied merely with an effort to improve wages, hours and working conditions. . . . Industry must make profits or else it must die, but the profits must be shared, not merely by a fixed wage or an increasing scale of wages, but rather by a proportionate share in the profits themselves.

Strikes are an evil; but labor has the right to strike if the following conditions are verified: a) where wages, hours or working conditions are clearly against social justice; b) where employers refuse to bargain collectively and where such condition is not merely the result of jurisdictional disputes; c) where the benefits to be gained clearly outweigh the disadvantages or losses that will be incurred. Labor has no right to engage in strikes, which are a species of warfare, unless under these conditions. . . .

3) *Wrong conception of free enterprise:* A great many words have been spoken and written in favor of a free enterprise system as an essential part of the American way of life. If by free enterprise we mean the freedom for the individual to

(Turn to page 23)

Youth Says — "Thy Kingdom Come"

By John Oliver Nelson *

WHEN does this year's Church theme, "Thy Kingdom Come," begin to *happen* in our young people's group at the church? What are some of the tokens that "Thy Kingdom Come" is actual and alive among young people?

Before a group can accomplish anything, it must *be* something. It must be organized for work around such primary characteristics as these four; check them over with your own situation in mind:

An inner circle. The real life of any Christian group starts with an interlocked "core" of people in dead earnest about its program. A group becomes a "movement" when an inner circle, starting often with one person, sets to work.

Alert sponsorship. If the Session does not appoint a live, spiritual adviser for your youth group, nominate one yourselves. Honor the person—or better, the couple—you choose. Good sponsors grow with their group's growth.

Program by-the-season. Week-by-week programs are usually anaemic. Map out and publicize in advance a month's topics, at the very least, or a quarter's: two leaders for each subject, occasional panel discussions, and a minority of "imported" speakers.

Age distinctions. Some things 25-year-olds and 13-year-olds can do together, but for discussion, younger and older must go their own ways as they do usually for recreation. Thus it is wise to get *all* the young people of the parish together—a heartening crowd—for worship; then separate them at the point where fellowship actually exists only in small age-groupings.

Beyond these four, of course, many other traits distinguish a youth group which is a worthy "sample" of Christian organization: aggressive friendliness, common conviction of the importance of being Christian, absence of pettiness, bickering, and all smallness.

"Thy Kingdom Come"—this year's theme—what does it mean? Certainly we must be finding out, this year of all years. Most of us know that Kingdom's ideas far less clearly than state-worshiping youth elsewhere who know the regime they fight for. Alongside eager young Nazis and Communists, willing to die for their vivid "new order," we must be very sure what we mean by God's Kingdom. Does your discussion emphasize the big things about the Kingdom of God among young people? Here are some of them:

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* Director, Department of Student Relations, Presbyterian Board of Christian Education.

World Christian needs here and abroad. Some society programs are a vacuum within the actual religious situation of our world. Some deeply discuss world conditions from the secular viewpoint common to columnists and congressmen—with no vestige of specific Christian interest. Others are so absorbed in so-called "personal" religiousness that they seem never to know that today's burning broad issues must be faced in the light of the Christian message. The problems of a Christian democracy, religious conscientious objection to war, Christian world reconstruction after the war, destructive effects of extreme nationalism or state-worship, unbroken bonds among world Christians—these are vital. Can you focus the attention of your group on these problems? Can you plan to do something about them? Let the discussion program of your group this year "stretch your mind" with world vision.

Being Christian persons every day. Do Christian young people's programs tackle seriously the deep areas of individual lives? Prayer, creative Bible interpretation, ordinary honesty at school or work, ways to "witness" definitely, ethics in dating, methods for devotional life, emphases of today's Christian message, church music and art, Christian biography—these suggest the study materials for "Thy Kingdom Come." Does your every topic present the unique *Christian* approach to its subject? For if it fails to do that, doesn't it represent "just another club program" such as any community group can easily provide?

Community Christian opportunities. How would "Thy Kingdom Come" transform your own neighborhood? Every Christian youth group should understand the political situation, community and national. They should face squarely the problems of liquor and gambling; of immorality and vice; of prejudice toward those of other races, convictions and beliefs; not only as they appear across the country, but across the street.

To study problems immediately about you, as Christians, means that you not only will find out about them, but will try to do something to solve them: A few solutions we mention below. Studying the Christian enterprise may take your group from mission work in Thailand, to Isaiah and Paul, to Christ's ideal of prayer—but if it is significant, it will bring you back to your own community. There, it will leave you with the question, "What are you planning to *do* about the Kingdom?"

At the cutting-edge of genuine action, most youth programs in the Church are dull indeed. Has your group a real Kingdom project of its own? Or when you talk of "our activities," does that mean nothing more than roller-skating parties,

hayrides, steak-fries, and "socials"? What real contribution has your group made in the community?

If the rest of the church "doesn't know you're there"—except through seeing notices or banquet decorations—your youth group has much to do. You can make the program of your parish more effective for Christ by assuming some very definite responsibilities there. Young men have gone from almost every church to training camp or to work in some industrial community. To keep in touch with these men by correspondence, by sending news of church and social activities, books, and other gifts is a real service and an enjoyable experience as well.

The many new young people—and older people too—coming to your community will feel more at home if they are invited to the church and its activities and made to feel the warmth of a friendly concern for their happiness and welfare.

The changes brought about in the community by the defense program and other factors will provide the laboratory situations in which the problems—political, social, and moral already suggested can be studied at first hand. Can your inner circle discover some new way to serve your parish? Would a "How can we serve?" general meeting bring challenging suggestions?

Many a youth group has come to life the day it has set to work on a community project. Such projects are not easy. Often they are not even popular. Frequently only the "inner circle" or fewer find themselves left to do the work. But this should deter nobody, if the project is really important. Does your community need some such Christian-motivated project as these?

- A baby-health clinic, with a doctor and nurse in attendance several hours weekly.
- A playground in a congested neighborhood.
- A club for underprivileged youth, joining its members, perhaps, at a summer camp.
- "Adopting" an orphan—supplying clothes, summer outings, or Christmas gifts.
- A motion picture committee to promote study of local movie programs and plans for securing the best pictures at community theaters.

Thy Kingdom Come may be taking place in the world outside your parish *because* of what your own young people's group is doing. In any event the interest generated in your own job will make you reach beyond the narrow limits of your own neighborhood—to befriend a refugee, to help establish a boy's club in another city; to join a work camp or help in some reconstruction project or relief for victims of war.

Thy Kingdom Come can begin to happen in your youth group this very year, through a wider and more imaginative program, more wide-awake activity and deeper consecration of every member.

Larry Went to Jail — A Delinquent

By John D. Pennington *

WHY Larry found his way to jail while Sammy, in the same neighborhood never became delinquent can only be resolved in terms of the individual. We are entirely familiar with the social ills from which criminality stems. We are not so ready with an explanation for the ability of one person to withstand these influences and another's susceptibility to similar living experiences which make of him a failure. Crime is not limited to any one group within our society. It occurs to the rich and poor alike. It is an accepted fact, however, that its highest frequency is found among the underprivileged youth.

Anti-social acts are a symptom of social disorganization as reflected in broken homes be it by death or divorce; unemployment and the weaknesses and insecurity engendered by dependence on public assistance for support; physical impairments; immorality; alcoholism. All these, along with many more deteriorating influences, are usually numerous in the background of the boys who become involved in trouble.

The social significance of alcohol is readily discernible for all who care to look about them. We are prone to concern ourselves with its deteriorating effect on the immediate consumer and overlook its powerfully disrupting force in human relationships. It is socially unacceptable in that it reduces individual inhibitions and individual sensitivity to anti-social acts. Through this breach in moral rectitude, the forces of vice creep in. In the family, alcohol undermines parental relationships that are needed to maintain a boy's sense of security. Too often, in this respect, alcohol becomes a major contributing factor in the trouble which sends boys to correctional agencies.

Larry found his way to Huntingdon through the charge of his father that the boy had gone beyond his control. Some drinking and one instance of car stealing were mentioned. Several foster home placements had only added to the concern he had about himself and the disturbing elements he had found in his family ties. He went out to us in a rigid, assertive way and could take little responsibility for what we would expect of him here in proving himself through personal change.

In spite of his affection for his father, the boy was hurt and resentful because of the father's irresponsibility toward his family. The father had been wavering in his loyalty and support of the family.

* Superintendent of the Pennsylvania Industrial School, Huntingdon, Pa.

His drinking and extra-marital activities held most of his interests and time, and the mother had to take on a job to support Larry and his sister.

His self-respect and the feeling of shame he had for his father's behavior made it hard for Larry to tell all of this, but with some encouragement to talk about himself, he was able to connect his trouble with the feelings he had about his father and to say that through conscious imitation of his father's looseness he had tried to impress upon him a realization of the meaning his behavior had for the family and others. The mother, when contacted by a social agency, verified all Larry had revealed and made some additions; but she believed that Larry's imitation of his father was unconscious rather than conscious.

Nervous, constrained, pulled by the stresses in his relationship with his father, it was not easy for Larry to find himself for the start he wanted to make here. But we found some hope in the way he talked of his vocational interests. He knew something about radio and wanted training in our electric shop. Given this opportunity, he has settled to a serious effort to take the best we have for him in training and guidance. The direction he will take on leaving us will depend, to a great degree, on the warmth and security of the relationships he returns to outside.

Here at Huntingdon our emphasis is on the building of character through the development of self-control. No limitations, except his own capabilities and intentions, are placed on the responsibility the boy may take for the use of his time here; for in any program sincerely interested in the welfare of the boy there can be no place for the cold imposition of harsh, inflexible rules.

Our first concern is to gain his confidence through friendly interest, and every boy is free, always, to call on any member of the staff, including the superintendent, or upon any employee, for the help he may want. Through this, the boy may experience in an informal, friendly manner, individual recognition and a sense of belonging and sharing in what is planned for him.

The Huntingdon Industrial School operates entirely with the indeterminate sentence for all commitments. The court merely orders that the boy be confined. After that, the administration of the School becomes solely responsible for the application of a training and treatment program within a time limit which it must itself impose. In a broad way the present program has for its objectives: discipline, religious and moral training, academic and recreational activities, vocational and industrial education, civic education and patriotism, and parole.

A classification Clinic comprised of technicians with sound profes-

sional training is the central force actuating this inclusive treatment procedure. Through careful study by the Clinic, a program is planned *with the boy* which will best meet his needs. His response to every situation he is called upon to work and live through here is carefully noted and considered by the clinic, and behavior difficulties thus become treatment opportunities. Parole planning is interwoven in every step in the training, with social agencies cooperating in the communities in family treatment work.

The indeterminate sentence is of real value because it requires a boy to stand on his own and make the most of his chances. It calls on him for much more than a mere empty serving of time to meet a definite and inflexible limit imposed by the committing court. If the desire is not there to improve, he can be held under guidance until he meets the expectations for his capabilities.

Our fundamental social institutions, the family, the church, the school, are not functioning properly when a boy has to come to jail to find a living experience as we have described. The most skillfully conducted tests and measurements do no more than furnish leads for the right assignments. These take on personal meaning for the boy only when he enters into the experience freely and completely for the help it can be to him. It must represent something more than a wish to please those in authority. A well trained staff adequate in number, must be maintained to review with the individual boy what he is doing here and give him an idea of the social meaning of his offense.

From a dependence on what the boy has been able to do with the leader, an independent spirit evolves which permeates every corner of the training program. This spirit fostered the development of our Parents' Days. We wished to bring our boys more closely in touch with their homes, and to help the parents to find the hope that their boys were displaying with us. Mothers and fathers, brothers and sisters, have come from everywhere within the state on twelve such occasions. At no time has any unpleasant incident marred any day, and our boys have fully met the trust placed in them.

The implementing of our program at Huntingdon will expand with the ingenuity and the vision of the administration and staff. What really counts in our program is what we have accomplished when the boy goes home. If he has used our help to find himself, to know what has happened to him, and to determine that he really wants to do something about it, then he has made the start in the life he will have to live in the outside community. Always, our sincere concern is to help the boy to prove himself through personal change in the time he is with us at Huntingdon.

Give Us Facts

By W. Roy Breg *

WHILE Presbyterian churchmen, along with those of other denominations, take personal positions ranging from one extreme to the other with regard to alcohol, facts continue to become available about alcohol from research laboratories, highway experiment stations, police records and hospitals. And youth wants those facts.

How eagerly American young people seek the answer to their personal drinking problems through the "facts in the case" and through alcohol-free recreation and fellowship is, in itself, an important study for the record.

The drinking problem *is* intensely personal with youth. An exhaustive study made by the American Youth Commission in Maryland revealed that 52.9 per cent of the young people from 16 to 24 were drinking alcoholic beverages. *Allied Youth, Inc.*, in an inquiry that sampled enough typical communities to give weight to its findings, showed that 43 per cent of the seniors in high schools are drinking.

Can these young people who are drinking now and others who will begin using alcohol as they come into the high school crowd next fall be reached?

To answer that question intelligently, you need to know something of the conditions under which youth does its drinking. Planned use of alcohol is not characteristically youth's way. The issue to drink or not to drink invariably looms quickly, bringing with it a measure of social pressure. There is no time to run home to ask father or mother; to learn about alcohol in the library; to accumulate the background of information that comes to one's aid in an embarrassing moment only when it has been well stored in advance.

But we can help boys and girls to face their personal drinking problems if we give them a bulwark of facts *before* they make their own choices or before their unwise choices have become habits.

There is no secret about the type of alcohol information in which youth is interested. During the past year, for instance, I have talked with more thousands of boys and girls than the average man meets in a lifetime. I told them Dr. Winfred Oberholzer, of St. Elizabeth's Hospital, Washington, D. C., said to members of the American Association of Science: "Alcoholism is the greatest public health problem at the present time which is not being systematically attacked."

* Executive Secretary, Allied Youth, Inc., Washington, D. C.

I have shared with youth the revelation of Dr. Neil C. Dayton of Massachusetts Department of Mental Health, that one fifth of all admissions to mental hospitals of Massachusetts over a carefully-checked period of 16 recent years (1917-1933) showed chronic alcoholism as a prominent factor in mental derangement.

In the field of traffic, youth learns with interest that whereas a few years ago traffic officers were inclined to laugh off the drinking problem, today national leaders and such agencies as the National Safety Council are greatly concerned over alcohol as a factor in the accident scene. The prevalence of alcohol as a factor in automobile accidents is not a matter of guess work, or of opinion with regard to drinkers, when new testing materials are used. The tests are positive or negative, indicating the exact amount of alcohol in the blood stream at the time of testing.

Alcohol, crime, and vice, have a liaison that can be traced with interest by youth groups. Judge Zottoli of the Municipal Court of Boston, in a detailed study along this line, states that 90 per cent of the misdemeanors and 50 per cent of the penal cases in his state show some incidence of alcohol as a factor. Dr. Ray Lyman Wilbur, president of Leland Stanford University, who is also president of the American Social Hygiene Association, is convinced that there is little possibility of stemming the tide of social diseases so long as beverage alcohol is readily obtained and widely used.

It is the experience of our *Allied Youth* organization that when we go to young people with the facts, we find a ready and encouraging response. The interest in finding out what alcohol is and what it does is the basis for the formation of *Allied Youth* Posts, school-centered groups of boys and girls who, because they are informed and alert, can make *right* split-second decisions about drinking when these are needed.

But facts alone are not all young people need in a world of social pressure and *Allied Youth* Posts, for this very reason are organized to sponsor enjoyable alcohol-free good times in the school and community. They are the best answer to a drinking invitation.

Allied Youth, by well-tested experiment, is most effectively the organization of the high school. There it aids both the young people of the church and those of no religious connection with whom church youth are closely associated. The *Allied Youth* program and plan of alcohol education comes to the school most frequently as the result of the activity of church members, women's clubs, parent-teacher groups and others whose interest is a spur to the superintendent or principal who genuinely welcomes such a program to the school.

What of the World Tomorrow?

By Gaylord M. Couchman *

THERE is a well-known radio program which takes us each day to capitals throughout the world, and gives us a glimpse of the fast-moving events of our time. The program then signs off with these words, "And that's the world today." The program is offered because millions of folk are desperately interested in the day by day march of events in our modern, crazy world.

Here and there, however, we find one who is thinking a little more deeply and who will therefore observe, "Yes, that's the world today, but a thousand fold more important is the question, What of the World Tomorrow?" What will the Church contribute to the post-war reconstruction?

It is not a belief that the Kingdom of God will come tomorrow that gives me a conviction that the Church has a place in post-war reconstruction. It is rather the knowledge that either actively or passively her influence will be felt. If passive and diffident, that influence will be for woe. If studied, prayerful, and aggressive, the Church can help to shape tomorrow's world more as Christ would have it. In my opinion, there is but one choice, else we fail God in a day when His ends might have been achieved through us. That choice is to become desperately concerned about what kind of a world we shall have tomorrow, and to pray, think, and sweat toward the proper end.

Any contribution to post-war reconstruction will include at least three facts as far as the Church of today is concerned. A Commission of the Federal Council of Churches has, in different words than ours, pointed this out already: (1) As tension increases, even though we may feel it necessary to tackle evil, we must keep from hatred of our fellowmen. This is easy to say and difficult to achieve. Dr. Leslie Weatherhead in his little volume, *Thinking Aloud in Wartime,* has one chapter captioned, "Let's Understand the Enemy." He is dead right. We must maintain the spirit of Christ through any crisis which may come. We are "Followers of the Way" and our positive contribution to the post-war reconstruction will depend on how much we have *loved,* not hated. (2) We must avoid hypocrisy; for no sure word can be spoken by hypocrites—Jesus believed that. Reconstruction depends upon sincerity, and only those who will admit their co-guilt in a world situation will be able to help rebuild on a substantial basis. (3)

* Minister, Presbyterian Church, Boone, Iowa.

We must also maintain an uncompromising distinction between God and state in a time when the state will possess a growing tendency to demand total allegiance. We may believe one nation nearer the right than some other, but we must avoid the jump in logic which some are already taking, that any state brings about God's perfect will. Loyalty to country we must maintain, but the Christian's first allegiance is always to God, "who alone is Lord of the conscience."

Having been faithful in these attitudes, it seems to me that the Church must also look forward toward certain specific things to be included in tomorrow's world. To be sure we will let experts work out details, but we must become intelligent about the general line along which tomorrow's world must be designed.

(1) *The Church must insist that there will be no dictated peace* as in the last war from which we reaped the whirlwind. The Church must hold that there shall be no attempt to humiliate and crush, and that revenge and punishment must be excluded from the peace of tomorrow.

(2) *All nations, must be guaranteed the right to live and develop their characteristic civilization* whatever their size or nationality. The German must recognize this for the Belgian, the Czech, and the Jew. Great Britain must do so for India. The United States must remember it as she thinks of the Orient and Japan. This will mean also that minorities, whether racial or religious must be guaranteed their rights as individuals within their own countries. The authority of an international body must be invoked at this point.

(3) *Imperialism must be abandoned.* Colonies must be placed under international control, with no nation or group of favored nations profiting economically to the exclusion of others. The interests of the nationals must be held absolutely paramount. Raw materials, essential to industry, on which millions depend for their livelihood, must be available to all; and trade in world markets must be kept free of high tariffs, quotas restricting imports, and other outworn and strangling devices.

(4) *Some sort of judicatory for the settlement of international disputes must be maintained* in the World of Tomorrow. The Permanent Court of International Justice provides a real beginning in this regard. There must also be legislative authority to provide for change of the international status quo where injustice and inequities show themselves; this international authority to be, in all matters of a definite "world" nature, possessed of prior rights over any individual nation.

(5) *Machinery of administration will also be necessary* in tomorrow's world. We can ask for the suspension of aggression and the elimina-

tion of armed force as an instrument of national policy only when we have set up an effective international police force and the procedures of economic sanctions. Drastic reduction of national forces can then be effected, allowing only that number of men necessary to preserve internal order within each nation.

Although past efforts for peace have resulted in failure, as far as eliminating war is concerned, it would be a brave soul who would say that they had been wholly without benefit. Too many past peace efforts, however, have been superficial. International law alone can never bring peace; nor can treaties achieve it; for they tend to crystallize the status quo. Neither can the world disarm while anarchy exists. Another League of Nations will not guarantee the peace, for it was not a world government, but only a more definite organization for carrying on the conference method between nations.

Again, "pure" pacifism will not solve the problem of world equilibrium and peace. It does not offer the type of political organization necessary, but centers its attention on war as such and misses the real problem, that of sovereign nation states each wanting its selfish ends.

Consideration of economic problems alone will only bring futility and conciliation or promotion of friendship and opinion for peace will not suffice. To be sure, we do not think it desirable or necessary to have a loss of nationality; for each group has its unique contribution to make to the world. But if we are serious about the post-war reconstruction, we will this time have to choose between certain so-called sovereign rights and our periodic suicide parties.

I believe there can be a new world order. Such world organization will be negotiated only on the basis of common concern for the welfare of mankind. I assume the victory of the Allied cause; Should the Axis win, I see no hope for achieving this world of order in the future which we now can see. The mind revealed in *Mein Kampf* does not show the sincerity and stability necessary for such world building. Although I hold no brief for Britain or her past imperialism and opportunistic diplomacy, which should, and does shock the sensitive conscience, it still remains true that the organized world of tomorrow will become more nearly possible if the Allies win again.

The Christian Church, I think, has a great responsibility in the creation of this new world. Selfish and blinded statesmen will not accomplish it. But it is fundamentally a part of the gospel to challenge the mind of the world with the "mind of Christ," with his vision of a new world and faith that the Spirit of Christ can still work through His Church to that end.

For Tim

For Our Sins

This is being written during days of celebration by the Jews of Yom Kippur, which to them is the time of repentance and atonement. One feels that this mood would be most applicable as we observe Armistice Day this year. What we are passing through, and indeed, what we may perhaps have to enter into, is a mark of failure that deepens into sin on our part in the years between 1918 and 1939. While an academic procession was waiting to march, one of the trustees, apropos of the drift of the conversation, said: "To the extent that we are in the war now, and if we go into it more fully, it will be because of our past sins." That is a profound statement, both in its reading of history and in its religious insights. Perhaps the fact that it was said on a college campus gives sharpness to it. For whatever our military and political decisions, they deeply involve our youth. We must never forget that the necessity which forces us to make those choices is a chain of causes and events, for which we must share the guilt.

It is only by deeply rooting ourselves in the mood of repentance that we can fit ourselves for the role we shall have to play in the coming peace if we are to redeem past failures. Just how close we may be to repeating those past sins is suggested by a phrase in Article IV of the Atlantic Charter: "They will endeavor, *with due regard for their existing obligations*, to further the enjoyment by all States, great or small, victor or vanquished, of access, on equal terms, to the trade and to the raw materials of the world which are needed for their economic prosperity." The italicized phrase suggests a continuance of those very conditions which so heavily contribute to our present predicament. A repentant mood should lead us to a careful scrutiny of past and present obligations and a heroic acceptance of the consequences to ourselves as a nation of more world-minded obligations.

The Soldier Challenges the Church

A young trainee speaks his mind on "this church business." In a letter to his family he says: "Why in the world do some people get worked up over the beer situation in the army camps? The place where the preachers and their good people need really to work is right at home in their own towns and cities. Conditions are worse at home, many times worse, than they are in the camp. The only difference is that here we have 100% male population and so a bigger concentration. If they would only accept the blame, and admit they have not been able

ike These

to control the problem at home instead of trying to pin everything on the army! The boys who drank and played around at home are going to do the same in camp no matter where they are. Were the facts known, disease is far less in army camps than it is at home, in all the towns and cities. After all, the soldiers are all twenty-one or over and certainly know what the score is. I say with the greatest emphasis, let the church people and clergy expend their energy at home; teach the boys and girls at home not to drink; close up the bar joints, the dives and the shady houses; and quit side-stepping the issue. The church has a big responsibility at home; let the army take care of its own problems. At least the men directing the training program and training camps are realists and don't have their noses in the clouds. Should the church throw stones at the army when its own backyard is filthy?

"I feel I have said plenty concerning things in general, but I do feel pretty strongly concerning this church business. . . . The church tries to sidestep the blame for much of this entire situation which rightly belongs to it.

"I trust I haven't shocked anyone too much by what I have written, but so many forget this is no Sunday School picnic. War is horrible from the day you give a boy a gun until it's all over. . . .

"I am going to Sunday School and church tomorrow and the R——'s invited me to dinner."—*Corporal John R. Martin, Camp Wolters, Texas.*

Putting On Maturity

Youth is being called upon to assume enlarged responsibilities in the affairs of the nation. The lowering of the maximum age to 28 years in the selective service and training program stresses the place youth takes in the military service. Colleges and universities report a major decrease in enrollment chiefly because of employment in national defense industries. Thus, the nation declares its belief that American youth has come of age.

There is food for thought here. Perhaps we have tended to treat youth as being too immature to shoulder responsibility, and so we have encouraged an immature evasion of life rather than developing their potential capacity for greater responsibility.

Whatever has been the case in the immediate past, the fact is that youth is today being inducted more fully into a responsible place in society. But youth must not permit this recognition of its maturity to be limited to guns and jobs; but each must become responsible for himself in all his

social relationships: for post-war reconstruction as well as for to-day.

And this applies particularly to Christian youth. Now is the time to take seriously the theme of the year for young people, *Thy Kingdom Come*, with its emphasis on personal discipline and Christian fellowship.

Our New Chairman

The Committee on Social Education and Action of the Board of Christian Education welcomes its new chairman, Dr. Ralph C. McAfee, of Erie, Pennsylvania, who succeeds Dr. George A. Frantz, released to assume other Board responsibility. For some years Dr. McAfee has been on the Committee of Social Education and Action as a representative of the Church at large, having been nominated by the General Assembly. In its September meeting the Board of Christian Education elected Dr. McAfee to fill an unexpired term caused by a resignation; and appointed him chairman of the Committee on Social Education and Action. The Committee, the Board, and the entire Church will benefit greatly by his leadership.

Of One Mind

Our nation has set itself to become an arsenal and the granary of the democracies. But more basic still, let us be *the democracy among the democracies*. Let us inspire them by the sincerity of our own democratic profession and validate democracy itself by our own example. To this end, by their vigilance and testimony, Christians must invigorate the will and point the way toward a Christian democracy.

Two church groups have recently shown this vigilance. On September 19 the Executive Committee of the Federal Council of Churches of Christ in America adopted the statement in relation to anti-Semitism that is printed elsewhere in this issue. Three days later, before this statement had become generally known, the Committee on Social Education and Action of the Board of Christian Education met. They discovered among themselves a similar concern toward present trends, and were agreed that anti-Semitism presents an issue of paramount importance to the Church. The seriousness of this wave of unchristian and undemocratic intolerance and the sensitiveness of the churches to it is clearly reflected in these two independent, but simultaneous, actions within Protestantism.

In this day the Christian Church must hold steady and clear its own witness against every form of racism; it must counsel its people lest they be led astray by this poison of the spirit; and it must lay upon men the compelling power of the love of the Heavenly Father "from whom every family in heaven and on earth is named."

Christ Glorified Through Labor

(Continued from page 8)

choose his own form of business, profession, or trade and if we mean by it the freedom of individual initiative, then it is in itself good. But if free enterprise is taken as synonymous with competition, as the organizing principle of economic life, then the Church rejects it. Competition is a dangerous principle. Competition leads, as history clearly proves, to a ruthless struggle for domination, first between individuals then between groups of individuals and the state political authorities and finally conflict or war between the nations themselves.

In the place of competition the Church introduces the principle of cooperation by means of a guild system or the vocational group. This system is sometimes called the corporative economic system which must be carefully distinguished from the corporative state. . . . The state is invested with the responsibility of promoting the general welfare, as is stated in our American Constitution and as implied in Christian teaching. The state must therefore help to create these so-called vocational groups or corporative bodies by means of proper legislation and give them authority to function and regulate their own affairs.

Let me at this point make an emphatic declaration: The Church is not Fascist nor in sympathy with any totalitarian government which dominates economic life by political control. The state must indeed exercise sovereignty in all things affecting our welfare but it is not the business of the state to interfere needlessly nor to assume the complete direction of economic life. If it attempts to do so it will be overwhelmed with a multitude of minor duties and responsibilities and end up in a bureaucracy of red tape and sterile rigidity. . . .

4) *Wrong conception of the social function or status of the working man:* Hilaire Belloc, the famous English historian, with penetrating analysis calls our attention to the conflict which now exists between freedom in the political order and dependence in the economic order. In the political order man has freedom under the Constitution, and the Bill of Rights gives him status as a citizen. He can vote freely, he can join any political party and he can stand for election to any political office. In the economic order however working men have no equal status. They do not share in the profits, the management or the ownership of industry or production. In consequence there is a disequilibrium or conflict between the economic and political order. This conflict must be resolved and an equilibrium established or else there can be no peace. There must be freedom in both orders or else freedom in neither. Europe at the present time has solved the problem by denying freedom to the individual in both the political and economic order. The solution however which we in America desire is to see industrial democracy take its place alongside political democracy and thus extend freedom in the economic sphere to match the freedom which we now have in the political order. To achieve this purpose, the associations of employers and of working men must broaden their social vision and their concept of social justice. There is no other way to achieve this purpose than by the creation of joint organizations of employers and employees autonomous bodies endowed with freedom of assembly and vote, charged by the state with responsibilities to bring order into economic life. This is the golden mean or the middle road between the extreme of socialism on the one hand and so-called liberal individualism on the other.

Concerning Anti-Semitism

The Executive Committee of the Federal Council of Churches of Christ in America, on September 19, 1941, issued the following solemn warning to the nation. It declares anti-Semitism to be both un-American and unchristian; an insidious evil and a menace alike to our democracy and religious liberty.

ON THE occasion of the 5702nd new year in the Jewish calendar, a year which opens as one of painful suffering for the Jewish people, the Executive Committee of the Federal Council of the Churches of Christ in America desires to make a public statement of its attitude toward anti-Semitism. On many previous occasions we have expressed our abhorrence of the religious and racial intolerance which afflicts our world today. We have especially emphasized our opposition to unjust and unchristian attacks upon the Jews. In so doing we have been wholeheartedly supported by similar utterances officially made by the highest governing bodies of the great denominations which cooperate in the Federal Council of Churches.

Recent evidences of anti-Jewish prejudice in our own country compel us to speak again a word of solemn warning to the nation. Divisiveness on religious or racial grounds is a portentous menace to American democracy. If one group be made the target of attack today, the same spirit of intolerance may be visited on another group tomorrow and the rights and liberties of every group thus be put in jeopardy.

We condemn anti-Semitism as un-American. Our nation is a free fellowship of many racial and cultural stocks. It is our historic glory that they have been able to live together in mutual respect, each rejoicing in the rich contribution which the others have made to the common good. Anti-Semitism is an insidious evil which, if allowed to develop, would poison the springs of our national life.

Even more strongly we condemn anti-Semitism as unchristian. As Christians we gratefully acknowledge our ethical and spiritual indebtedness to the people of Israel. No true Christian can be anti-Semitic in thought, word or deed without being untrue to his own Christian inheritance.

In behalf of the Christian churches which comprise the Federal Council we voice our renewed determination to unite in combatting every tendency to anti-Semitism in our country. We recognize that a special responsibility rests upon us, who belong to the numerically strongest group, to be staunch advocates of the rights of minorities. We pledge our best efforts in their defense.

French Christians Defend Jews

One of the most vigorous condemnations of the "mass executions" of Jewish hostages in reprisal for anti-Nazi acts was voiced in the name of the Protestant Church of France, by Marc Boegner, president of the national council of that body, in a letter addressed to the Grand Rabbi in France and dated at Nimes, March 26, 1941. Quoted in FRANCE SPEAKS, *a weekly bulletin issued in New York by the French Labor Movement Committee, the letter reads:*

"The national council of the French Protestant Church has just held its first meeting since enactment of the law of Oct. 1, 1940. It has asked me to convey to you the grief which we all feel to find racist laws introduced in our country and to witness the innumerable hardships and injustices which they force upon the Jews of France.

"There are those among us who recognize that a grave problem faces the State in the immigration of a large number of strangers, Jewish and otherwise, and in hasty and unjustifiable naturalizations. They have always voiced the conviction that the solution of this problem must derive from respect for human beings, loyalty to the promises of the State, and the claims of justice, of which France has always been the champion.

"They are all the more indignant because of the rigid enforcement of a law which strikes indiscriminately at Jews who have been Frenchmen for many generations, and often for centuries, and those only recently naturalized.

"Our church, which in the past has known all the horrors of persecution, feels an intense sympathy for your communities, in which freedom of worship has been put in jeopardy; and for your followers who have so suddenly been plunged into misfortune. Our church has already taken steps, and will continue to do so, in negotiating for an essential revocation of the law.

"There is a strong bond between your religion and the Protestant Church, which men cannot sever—the Bible of the patriarchs, prophets and psalmists, the Old Testament which lighted the soul and mind of Jesus of Nazareth, and from which his disciples through all the centuries have drawn the word of God. Our church understands profoundly the message sent forth from these hallowed Scriptures, and her mission on behalf of the downtrodden Jews of France is therefore all the more sacred."

Sanctuary

Meditation on the Power of God

These are days of deepening darkness and despair . . . Power, the great god Power, has torn our world asunder. Never did the prayer of Jesus' "that they all may be one" seem less likely to come true . . .

It was in a time of equal gloom, in the midst of foreign domination, enslaved labour, racial discrimination and oppression that a young man called a few friends together and in fellowship they discovered a new Way. To these followers he said, 'And I, if I be lifted up will draw all men unto myself." A new expression of power, not the sundering power of violence and hatred and greed but the uniting, unifying power of love. Then to those he entrusted the new world dream he said, "Tarry ye, until ye be endued with power from on high." Power to heal, power to speak God's truth, power to bear witness to a new way of life. . . .

Often along the "blue coast" I have looked up and seen the great snow-capped Pyrenees straining toward the sky; looked out and seen the unbelievable blue of the Mediterranean glistening in the sunlight. Suddenly, with nothing more than the shrieking of a siren the spell was broken. The shrill signal that man's power had broken loose again and man must hide or be laid waste.

Later, much later, when the sirens of death had been silenced, and the last echoes of explosions died on the air, when the droning of the planes had become only a bad memory and the smoke had finally cleared away, when we crawled out from our cowering positions we found how little had been changed of what was really permanent. The sky still seemed as blue as ever, the mountains still stood, strong and silent, if anything more aloof, as if to scorn man's great misuse of strength and power. . . . Little man hurls death from the sky, he crushes, he destroys—all because of a drunken sense of power. He destroys that which he has made and even, many times, himself. We who are left stand wondering, between the "glory of the Lord" which still endures and the havoc which man, his creature, has wrought.

Prayer

O God, stop us in our mad use of power. Forgive us that we have used divine imagination and intelligence to increase our power to destroy. Quiet our strivings long enough for us to see the quiet expression of power at work in thy world of Nature. May we stand before it in exultant humility. Give us a sense of proportionate relationship to thy world that we may work in cooperation with it. Give us a share in that creative energy that we may use our power to bring life out of thy earth and food for hungry children everywhere. Amen.[1]

[1] From *Meditations on Power*, prepared by S. Emily Parker Simon, for the Christian Youth Council of North America, June 1941. Used with permission of the Author.

The Practice of the Presence of God

We learn to practice the presence of God through fellowship with others: parents, loved ones, friends, and other youth in Christian service the world around. As we remember them by word and by letter and through prayer. As we enter into real fellowship also with those who suffer, who are deprived of the blessings we enjoy. The warmth of our concern for them gives them hope and courage for a better day. Thus God works through us for the deliverance of man.

Let us enter into the fellowship of that great company of men and women of every race and nation, who are giving all their heart and mind and strength in quest of the truth, of a new spiritual course by which men may live together in peace, tranquility, and prosperity. Let us ally ourselves with small groups and build the fellowship. Finally, let us remember those great spirits of all races and nations, living and dead, who have given all in their love for humanity. These have "passed out of death into life." The ancients of this fellowship hail us across the centuries and bid us keep their lofty dream of brotherhood on earth—of God's Kingdom of love—alive.[2]

Prayer

I bind this day to me for ever,
By power of faith, Christ's Incarnation;
His baptism in Jordan river;
His death on cross for my salvation;
His bursting from the spiced tomb;
His riding up the heavenly way;
His coming at the day of doom:
I bind unto myself today.

Christ be with me, Christ within me,
Christ behind me, Christ before me,
Christ beside me, Christ to win me,
Christ to comfort and restore me,
Christ beneath me, Christ before me,
Christ in quiet, Christ in danger,
Christ in hearts of all that love me,
Christ in mouth of friend and stranger.

From a Hymn of Saint Patrick

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[2] From Worship Services led by W. J. Faulkner, Fisk University, Nashville, Tenn., at the Conference of The Christian Youth Council of North America, June, 1941.

The Workshop

A Platform for Young People was prepared by a group of young people in the Summer Conference at Well's College, Aurora, New York. They felt that other youth groups might find it helpful in preparing their own statements of aims and intentions. Here it is—

Aims for Christian Action

As a Christian young people's group we pledge ourselves:

1. By sincere use of worship to catch the spirit of Christ, and as practicing Christians to apply his principles.
2. To combat intolerance and prejudice against underprivileged and minority groups of whatever belief or race, and to uphold their rights.
3. Never to forget that we are part of a world brotherhood of Christians responsible to and interested in one another.
4. To pledge our first loyalty to God, even if that be in conflict with loyalty to our nation.
5. To insist on assuming our rights and responsibilities in the work and outreach of our home church.
6. To keep ourselves alive to social and economic injustice in our community and to play our part in bringing about a more just order.
7. To give fair and serious thought to what we can do in bringing world peace.
8. To be always courteous with those whose opinions differ from our own.
9. To make the youth organization a means to Christ's ends and not an end in itself.

For our American Young People, represented in the Christian Youth Council of North America, Dr. Howard Y. McClusky, of the American Youth Commission, Washington, D. C., suggested at The June Conference, nine areas as offering expanding opportunities for Christian leadership. Here any group, ready to do some straight thinking, will find an excellent outline for a winter's study: (1) labor organization, (2) public relations, (3) personnel work, (4) governmental service (local, state and national) and public administration, (5) the consumers cooperative movement, (6) management of trade and industry, (7) all old line professions—medicine, teaching, law, and the ministry,—if entered with a vital awareness of their social and Christian values, (8) international relations, and (9) rural life.

The Ohio Commission for Democracy, a voluntary group appointed for the purpose by Governor Bricker and serving without pay, is encouraging a state-wide effort in local communities to organize citizens' committees to consider and attack the long range needs of the communities. The Ohio Synod's Committee on Social Education and Action commended the movement at its annual meeting at Wooster last June, and gave its unanimous endorsement. This is a movement along the lines of the Community Coordinating Councils so effective in other states.

The Ohio Commission for Democracy reports that Presbyterian ministers in many cities are giving very effective aid to the statewide project, notably in Athens, Newark and Lima. The movement, still in its infancy, is nevertheless in touch with citizens' committees in seventy Ohio communities. *Reported by Harrison M. Sayre, one of nine members of the Committee on Social Education and Action, appointed from the Church at large.*

A presbytery-wide conference on Social Education and Action was held early this fall at the direction of the Presbytery of Erie. Some 90 persons, with

laymen in the majority, met for morning and afternoon. A copy of the 1941 Social Pronouncements of General Assembly had been sent to every minister in the Presbytery and to every man and woman who had indicated an intention to be present. The Conference was presided over by Dr. Ralph C. McAfee, who is the Chairman of the Committee on Social Education and Action of the Board of Christian Education, and also chairman of Erie Presbytery's Committee on Social Education and Action. The Director of the Department of Social Education and Action was present, also, as a resource leader. A brief discussion on just how social pronouncements come into being, emphasizing the important contribution of the laymen of the church, was followed by a study of the pronouncements themselves. The discussion pointed toward their meaning for conditions within the area of Erie Presbytery and to their application to local church programs, considerable time being given to the section, "The Church and the Community." Particular emphasis was placed on the program of the church in relation to young men and families affected by the military and industrial aspects of the National Defense Program. The laymen present carried the discussion on "The Church and the Economic Order," and the conference closed with a discussion of "The Church and Peace."

While there were no findings, the Conference voted to hold another Social Education and Action Conference a year hence and in the meantime to promote a more active program of social education and action throughout the Presbytery.

A Men's Forum of 20-25 men meet every Sunday morning in the Presbyterian Church of Woodstown, New Jersey, for discussion of some question. Their fall program, which follows, indicates the nature of their discussions in which Social Progress is frequently used as source material.

Should conscientious objectors be required to pay their own expenses at camps?

Should the right to strike be denied during National Defense preparations?

Should wages be regulated along with prices during National Defense preparations?

Is the Woodstown Negro more underprivileged than the Woodstown White of similar income? What can be done to help the underprivileged of Woodstown?

Who governs the Presbyterian Church?

What are Presbyterian Beliefs?

Is gambling fundamentally wrong, or wrong only as practiced by some people?

What could and should the Church member do about the question of gambling?

Church Women in the Emergency was the theme of an all-day meeting, convened in New York City on October 6th, by the Women's Cooperating Commission of the Federal Council of Churches of Christ in America, Mrs. Henry Sloane Coffin, Chairman. Leaders of women's groups in fourteen communions and as many states attended.

Many aspects of the theme, "The Place of Church Women in the Emergency," were presented by competent speakers and freely discussed. It was impressive to discover that these wise women were not ready at the end of those few hours to make a finished statement of their reactions to the points of view presented, nor to adopt an exactly formulated program of action.

The chairman of the findings committee, Mrs. Samuel McCrea Cavert did however, at the conclusion of the meeting, present a masterly summary of the high points of the addresses and the suggestions for definite action, giving every

woman present the assurance of a very definite job to be done and the promise of help in achieving it, in terms of her own community.

This summary, later issued in mimeographed form, outlines the six-point program of service for women—and we may say for the whole Church—in the emergency:

I. To keep alive the Christian faith, to extend the world fellowship and to maintain the traditional Christian services of mercy, of interpretation and education and of faith in the ultimate triumph of God's righteous will in the world.
II. To serve the men and women in the armed forces, in civilian public service, and in the defense industries.
III. To meet special emergency problems, in the community, in relation to racial tensions, industrial migrants, housing, health problems and others.
IV. To cooperate with those groups serving war sufferers throughout the world.
V. To promote a deep concern for a just and durable peace in the post-war world.
VI. To cooperate in creating a "Spiritual Front," binding together, in service, Christians throughout the world.

Copies of the "Findings" may be obtained at 10 cents each, by addressing Women's Cooperating Commission, Federal Council of Churches, 297 Fourth Avenue, New York, N. Y.

Hints from sister churches. An annual community forum is sponsored by the Dover church in Dover, Mass. People of other faiths and representatives of town organizations are invited to serve on the steering committee, and the meetings are held in the Town House so that everyone in the community may feel free to attend. One of the parishioners has assured the forum of financial backing, but thus far the sale of season tickets has made it possible each year to meet expenses. To do so has required careful planning and cooperation.

A refugee committee was organized through the initiative of the women of this same church. Funds were collected for cables, for the passage of poor children and for expenses here and abroad. A friend in London served as the committee's representative. Despite their different backgrounds, the children, many of whom were related to members of the community, became part of a democratic group. The pastor writes: "Many of the children are in the local public and private schools and in our Church School and Junior Church. They are very happy and our choice of hosts has worked out very well."

Helping men in army camps. When it was learned that 500 military students would occupy the Old Soldiers' Home in Noroton, Conn., two women from neighboring Congregational churches began making inquiries about ways of meeting the religious and recreational needs of the men, with the result that the local clergy met to work out a program.

The chaplain, upon his arrival, conferred with the clergy and worked out his program in consultation with them. Local civic organizations were asked to handle the recreational problem. A meeting called by the local Red Cross, the proper liaison organization between civilian and military groups, led to the formation of a recreation committee which sponsors biweekly dances on Saturday nights, with the cooperation of local churches and organizations. Every other Sunday "Open House" at the Community Association offers the men the opportunity to meet girls. These community efforts have helped also to open the homes to the students who have made many congenial friends.

About Books

An Enlightened Conscience, by Ira Goldwin Whitchurch. Harpers. $2.50.

This is not a handbook on the training and application of the conscience to the problems of our day, but is a masterly plea for the development of a Christian ethics "that is at once independent, empirical, and valid." This emphasis is natural, as the author is Professor of Ethics and philosophy of Religion at Garrett Biblical Institute. And yet its thesis is, after all, "An Enlightened Conscience," for only such a conscience "comprises a discernment in moral values that forms the basal integrity of a human personality. It is the whole self in action that decides whether a life will be better or worse in relation to an ideal of the best."

The author devotes considerable time to what he calls "the law of deepening moral resources," making careful distinction between "morals," which are the generally accepted standards, but change from time to time, and "morality," which is the ideal of what ought to be and "makes a critical survey of approved moral ideals with the purpose of sifting and supplementing them." For this task the enlightened conscience is necessary.

In the making of this valid ethics the Bible serves as the best source book of materials, although it does not provide a ready-made, authoritarian code of ethics. Human experience adds its valued contribution, and the life and teaching of Jesus provide the norm by which all is tested. As "The Light of the World" He regenerates and enlightens our consciences and makes them truly Christian and normative.

Interested as he is in morality, the author wisely turns attention from the outward act to the inner motive, from rightness of conduct to goodness of character, "the essential warp and woof of moral selfhood."

The book is solid, thought-provoking, well outlined and indexed, and concludes with an impassioned and practical answering of the question, "What Must We Do?" the conclusion being "Become Disciples of Jesus."

HARVEY E. HOLT.

Founders of Christian Movements, edited by Philip Henry Lotz. Association Press. $1.25.

This book should make the Incarnation a living doctrine to young people and their leaders. God revealed himself to persons through a Person and in lesser, but compelling, ways through these fifteen of whom this work tells.

In brief compass, but with effective skill, the contributors to this volume have told about men and women whose greatness gives the lie to the easily adopted norms of "success" and "greatness." They range from Saint Paul to Walter Rauschenbusch in the span of the centuries, and run the gamut of the denominations from St. Benedict, the Roman Catholic, to William Ellery Channing, the Unitarian, and in expression of the religious spirit, from Ignatius Loyola to George Fox.

Here is Christianity in terms of life. These lives shed a new splendor on the past, but more than that, they give courage and purpose for today. There is no leader of young people whose teaching can afford to be without the rich material of this volume.

C. P. H.

The Keys of the Kingdom, by A. J. Cronin. Little, Brown. $2.50.

If the reviewer had the choice of preaching several scores of sermons to laymen or of writing this book, he would choose the latter; and the choice would be all the easier if these sermons were instead talks to ministers-in-the-making. To read

this volume is to feel oneself as a congregation of one.

In his "The Citadel," Mr. Cronin turned his skill as a novelist upon the medical profession; this time the clergy is the focus of his writing. "What makes a clergyman successful?" is the theme of the book, and the answer is portrayed with literary skill, with spiritual sensitiveness to the place of religion and its institution, the church, and with tolerance toward some of the complexities in the total situation. Father Francis Chisholm was a "failure" in the light of the church as an institution; but he was something very much else in the hearts of the simple folk of his Scotch parish and of his Chinese station, where he lived and loved for many years as a missionary.

And yet the author shows he is aware of the danger of over-simplification. It is Father Francis who makes the Church *Christian;* and yet with only his type how much of a *church* would Christianity have? Bishop Anselm Mealey furnishes the sinews for the institution, and yet thereby keeps it from being Christian. Perhaps Father Hamish MacNabb is offered as a halfway house; he who built strength into the church as an institution, and yet never lost his sense of humor—which was compounded out of a basic humility and love.

For it is humility that is seen as *the* virtue in a Christian—and love and humility nourish each other, and Father Francis Chisholm was rich in both; while institutionalism and pride seem to feed each other, and so Father Bishop Anselm Mealey was essentially poor.

The book is replete with characters and human relationships: Nora, Francis' aunt, an uncommon saint in common surroundings; Willie Tulloch, the professing atheist who loved his fellowmen in need; Sister Maria-Veronica whom the demon of class pride tormented; Mr. Chia, the Chinese merchant; Dr. and Mrs. Fiske, the Methodist missionaries, between whom and Father Francis there sprang up a relationship that was a tribute to all three of them and a witness of the spirit of One greater than them all.

Mr. Cronin is a novelist with a "concern"; this is here seen to be an excellent combination.

C. P. H.

Modern Democracy, by Carl L. Becker. Yale University Press. $2.

It is no doubt by mere chance that this volume is a series of lectures given at one university by the member of a faculty of a second university and published by the press of a third university; but the fact is that this short essay on democracy is deserving of wide commendation. In simple and lucid style, the author develops his thesis against the perspective of history, which is his field of special competence. The thesis is that the role of government in democracy needs to be reviewed with an understanding both of the origin of modern democracy (as distinguished from that of Greece) after the Reformation and Renaissance, and the contemporary situation. Democracy must be integrated not only within a political, but an economic context as well.

The ending is somewhat disappointing, for it seems to represent a sort of last minute effort to go beyond analysis. The volume is worth reading for its clarifying and persuasive analysis; but one may hope that the author will bring his reading both of history and of the contemporary scene to bear upon the immediate task that awaits our doing on behalf of democracy. —C. P. H.

The Kingdom of God and the American Dream, by Sherwood Eddy. Harpers. $2.90.

For every several books that treat of the history of religion, there is only one that tells of religion in history, its entering into the dominant ideals and the development of a people. Here is a field awaiting cultivation by qualified writers.

This is what Mr. Eddy here essays in American history. His is neither a history of the United States, nor is it a history of Christianity in the United States. Rather it seeks, after an avowed pattern, to sketch the part that religious motivation has played in our history, how this motivation has taken form in our ideals and practices, and where it has been despoiled by evil. The pattern is woven upon a three-fold weave: religious, as exemplified in the Kingdom of God, secular idealism, as exemplified in the American Dream, and materialism as exemplified in slavery, capitalism, and imperialism.

Mr. Eddy has read widely in preparation for this writing, and has mastered his subject admirably. The result is a tracing of our national life, from colonial beginnings to the present, in its religious significance. Obviously, the question of selection and exclusion of material is highly important, and Mr. Eddy has chosen to depend heavily upon personalities in forming the links in the chain; these biographical mosaics he has handled well—for example, in spite of all that has been written of Abraham Lincoln, the 12 pages within this volume that relate to Lincoln should be read for their own sake, as well as for their part in the theme of the book as a whole.

This book should be read by clergy and laity, by the religious- and the secular-minded; it will prove useful, too, as the basis for review and discussion in groups.

C. P. H.

Versailles Twenty Years After, by Paul Birdsall. Reynall & Hitchcock. $3.

This monumental work is an effort on the part of the brilliant historian and professor of Williams College to get at the realities behind the framing of the historic treaty which ended the first World War and to reappraise the work of its negotiators who have been almost universally condemned for greed and incompetence. The great abundance of source materials, including letters, diaries, official minutes, and memoirs have been greatly enhanced by Dr. Birdsall's acquaintance with unpublished diaries and personal conversations with members of the American delegation in Paris, including Charles Seymour, James T. Shotwell, Norman Davis, Isaiah Bowman, and many others, as well as certain members of the British delegation.

Although the book is first and foremost a study of the diplomatic strategy by which British, French, Italian and Japanese delegations attempted to secure selfish nationalist ambitions contrary to President Wilson's Fourteen Points, it is also rich in character portrayals of the chief participants. Not the least interesting portion of the volume is the author's interpretation of the fateful break between President Wilson and Colonel House, and the conclusion that "the record clearly shows that on every major question but that of Reparation, the Treaty of Versailles would have been a worse treaty had Wilson remained in Washington."

The book is not easy reading. However, it will amply repay any person who has the patience to follow it through in a conscientious manner. The concluding chapter gives a brief account of the role of the United States in the present world crisis and in the immediate future.

THOMAS FRANKLYN HUDSON

The Conservative Revolution, by Hermann Rauschning. G. P. Putman's Sons. $2.75.

In this, his latest book, Hermann Rauschning, whose *Revolution of Nihilism* has been definitive, recognizes that the magic of the word "Reich" is the clue to German history since the first World War. However, he contends that the logic of the desired return to the glories of the First Reich was a conservative revolution.

National Socialism was not the development of that conservative revolution but was the outcome of democratic teachings

drawn from Marxism. Rauschning contends that "National Socialism is Marxism rampart" and that the Nazis established a mass collective state while their opponents were playing with the idea of state socialism.

The Conservative Revolution is the plea of a man who has never believed in democracy for an ordered society where the masses are not dominant. He insists with some justification that the liberalism of the past century has deluded itself with the idea that control by the masses meant the triumph of liberal views of justice and economic life.

To many people there are other alternatives to Nazism than a return to the mild tyranny of the Hapsburgs or the serene orderliness of the Hohenzollern, but the war weariness of the European states will probably accept some such settlement, and in such an even Rauschning will be the acclaimed prophet of a "twentieth century holy alliance."

Unfortunately *The Conservative Revolution* attempts to be two books—the story of Rauschning's break with the Nazis and his view of the reconstruction of Europe. The first part is a personal footnote to his condemnation of Nazism while the second part while indicating the direction of his thought fails to present that direction in a way to receive the acclaim of Americans of unashamed Democratic convictions.

JOHN F. MULHOLLAND

The Managerial Revolution, by James Burnham. John Day. $2.50.

In dealing with a social situation, an author may describe, speculate, or moralize; when dealing with a social revolution, it matters much which approach is taken. Mr. Burnham joins with others in holding that we are in a social revolution on a world wide scale, and he explains what he means by a social revolution in a way that is both clarifying and reasonable.

The author holds that power is moving away from capitalists and financiers; that it is *not* moving into the hands of the masses or proletariat; but that power will be lodged in the hands of the managers (the terms "operators" or "technicians" are perhaps most descriptive of the meaning that Mr. Burnham gives this chosen term). The state will be (indeed *is*, the author would say,) supreme, and while these managers will operate it in the name of the people, yet power, and all that such power involves, will be theirs.

Mr. Burnham deals boldly with disturbing facts; not hidden-away-in-the-corner-facts, but those known to the average newspaper readers. His assembling of this information, the relationships he points out, and the insights he brings to them, make what he writes both exciting and persuasive. The managerial revolution, he declares, is already consummated in Germany and Russia; it is in rapid progress in France; it is on its way in the United States.

This book will not be liked by capitalists, for it stresses the impermanence of capitalism; it will not be liked by socialists, for it believes that socialism is *not* around the next corner, it will be liked neither by pro-new dealers nor anti-new dealers for both similar and different reasons. But it is an important book for all those who wish to be stimulated to a sense of "the shape of things to come."—C. P. H.

Books Received

American Scenes, by William Kozlenko. John Day Co. $2.50.

Democracy in American Life, by Avery Craven. The Univ. of Chicago Press. $1.00.

Have You a Religion?, by Henry James Forman. Farrar & Rinehart. $2.00.

Introduction to Social Science, Vol. 1, by G. C. Atteberry and others. Macmillan. $3.00.

Now We Must Choose, by Henry N. Wieman. Macmillan. $2.00.

Our Latin American Neighbors, by Philip Leonard Green. Hastings House. $2.00.

Reading I've Liked, by Clifton Fadiman. Simon and Shuster. $3.00.

Song of Ariran, by Kim San and Nym Wales. John Day. $2.75.

The Morale of Democracy, by Hon. Jerry Voorhis. The Greystone Press. $1.00.

The Time Is Now!, by Pierre van Paassen. Dial. $1.00.

Facts and Figures

President Roosevelt's statement of June 25, 1941, reaffirming the policy of full participation in the defense program by all persons, regardless of race, creed, color, or national origin, and directing certain action in furtherance of said policy, concluded with the following:

"NOW, THEREFORE, by virtue of the authority vested in me by the Constitution and the statutes, and as a prerequisite to the successful conduct of our national defense production effort, I do hereby reaffirm the policy of the United States that there shall be no discrimination in the employment of workers in defense industries or government because of race, creed, color, or national origin, and I do hereby declare that it is the duty of employers and of labor organizations, in furtherance of said policy and of this order, to provide for the full and equitable participation of all workers in defense industries, without discrimination because of race, creed, color, or national origin."

World Government Day—Tuesday, November 11, 1941 is sponsored by the National Peace Conference, of which Walter W. Van Kirk is President, and Vernon Nash is Director. This observance has as its purpose the inauguration of a campaign for America's participation in a constitutional world order and Armistice Day seems to be a most appropriate time to initiate such a movement.

Groups wishing to participate in this Armistice Day project are asked to:

1. Organize groups of eleven to meet on Tuesday, November 11, between 11 and 3 o'clock, to discuss World Organization and record their opinion.

2. Write to the National Peace Conference, 8 West 40th Street, New York City, enclosing 10 cents, for a leader's kit containing materials on World Government, instructions for the group leader, and a ballot for registration of group opinion.

3. Listen to specially arranged radio programs to be broadcast over national hookups during that time for discussion of the issues.

4. Read the magazine and newspaper articles on World Organization which will appear in October and November issues of national periodicals.

5. Ask schools, colleges, churches, synagogues, and the directors of other Armistice Day gatherings to discuss World Organization on that day.

6. Help start America talking about our role in World Government. Get a supply of the World Government Day promotion flyer from the National Peace Conference. (Free).

The Economics of Reconstruction. An arresting article by Kenneth Boulding, a Quaker farmer, appeared in *The American Friend*, April 24, 1941, issue. In that article the writer declares:

"There will be an unprecedented shortage of livestock. Two of the greatest livestock countries in Europe—Holland and Denmark—have been overrun, and their stocks are rapidly being slaughtered . . . The end of the war may well see a Europe with hardly a cow, hardly a sheep, hardly a pig, hardly even a goat. The gravity of such a situation can scarcely be overestimated . . . If, therefore, we believe that the message of love must be expressed in reconstruction, we must plan our action *now* with a view to the situation two, three, five, or even ten years ahead." Not only does this practical Christian propose a plan; but he submits in outline in this article the means by which both city and rural Quakers might contribute to its realization.

Weekday Church Schools in Dayton, Ohio, began in September their 20th year. More than 115,000 have attended the

classes during those years. This year's enrollment is expected to reach 3600. Registration for this work, both in the county and in the city of Dayton are made by the parents of the pupils.

Shortages of qualified workers now exist in 126 out of a total of 514 occupations selected as essential to defense, Federal Security Administrator Paul V. McNutt announced recently. In an additional 38 occupations, Mr. McNutt said, shortages are expected to develop before November.

The Administrator's statement was based on the most recent of the monthly analyses of labor supply and demand prepared by the Bureau of Employment Security, Social Security Board, from data collected by the State employment service throughout the country. The 126 occupations in which there are already shortages of workers are concentrated in the aircraft, shipbuilding, and machine shop trades.

Unemployment, as reported in the *American Federationist* for October, declined from 5,600,000 in July to 5,300,000 in August, according to figures just released by the WPA, in an actual month-to-month count of the unemployed in representative areas. Since August of 1940 the number of unemployed has declined by 3,600,000—2,700,000 more are at work in agriculture, manufacturing and other branches of paid employment, and 1,400,000 more are in the country's military forces. We may find, this report continues, that the unemployment figure of 5,300,000 will mark a low point for some time to come. Priority unemployment is increasing rapidly, due to lack of necessary materials. The *National Association of Manufacturers* estimates that priority unemployment may reach 3,000,000.

Reserve Status for Conscientious Objectors has been announced by selective service headquarters. When these men have finished serving their prescribed period in the work training camps they will be placed on a reserve list, as are the members of the draft army. They will be subject to recall for "work of national importance" at the discretion of the government.

Church Lotteries Popular. A recent report by the Gallup poll shows that the three most popular forms of gambling indulged in by Americans during the past year were church lotteries, card or dice games, and slot machines. Twenty-four percent of the country's population participated in each of these. Next in popularity came punch-boards, which attracted 23 percent.

The Pastoral Clinic conducted annually by Dr. William S. Sadler, of Chicago, was reopened on October 7. A 60-minute intimate discussion of personality problems met by working pastors in their parishes is provided under the stimulating guidance of this eminent psychiatrist. Clergy within, or from without, the city are invited. There is no charge for the conference and the discussions are quite free. None but clergymen and seminary students are admitted.

A Strange by-product of the world emergency reported from several directions is an increase in available foster homes for *American* children. This interesting development is credited, in part, to the broadened interest in foster care developed by the plans for bringing evacuated British children to American homes. Many families whose requests for British children were not filled, it is said, turned to child caring agencies for American children. Increased defense employment and better financial conditions have also made it possible for additional families to offer either a free home or boarding care to needy children.

American Red Cross has been straightening its lines of service "inside the fence," while the USO has been formulating its program outside the military establishments. Although quarters of sorts have been provided in the army camps the ARC now has decided to construct, operate, and maintain its own buildings for offices, reception rooms, and living quarters for its personnel. Plans have been approved for sixty-two buildings at a total cost of $1,250,000. There are also some sixty-five hospital recreation buildings for convalescents under construction at the expense of the War Department.

300 Presbyterian Men of the Columbus Presbytery, Ohio, met in what was described as a "thrilling meeting." Wilbur LaRoe, Jr., Esq., of Washington, D. C., a member of the Committee on Social Education and Action of the Board of Christian Education, addressed the meeting on the theme, "The World's Challenge to Christianity." The slogan for the year, adopted by this active group of churchmen, is "It is not enough to profess Christ; we must bring others to Him." The Chairman of the Committee of Columbus Presbyterian men is an active layman, Elmer Lehman, of Canal Winchester, Ohio, to whose unusual organizational work Mr. LaRoe attributes their success.

240 Recreation Centers to be operated by the United Service Organizations will be completed by December according to Charles P. Taft, of the Federal Security Office. Speaking to the New York State Conference on Social Work, in reply to the criticism on delay, Mr. Taft stated further that without any government construction, the U.S.O. is now operating more than 160 clubs in all of the major army and navy concentrations. "The present U.S.O. staff," he said, "is 600; the full staff of 1,600 should be working by January 1."

Presbyterian in Civilian Service Camps, according to the report of the National Board for Religious Objectors, were, as of October 1st, approximately $1,500. in arrears in the payment of their monthly maintenance costs of $35. for each man. Some of the men have paid their own expenses in full; some partially. The fund in the hands of the Emergency Committee named by General Assembly to expend contributions from interested persons throughout the Church amounted on October 1st to approximately $600.

If the three Peace Churches are not to assume a mounting indebtedness, for Presbyterian conscientious objectors who have themselves no other resources, further contributions are needed and should be made. They may be sent to *William B. Pugh, Stated Clerk of the General Assembly, Witherspoon Building, Philadelphia.*

Peace Action for Franklin County (Columbus, Ohio), is outlined as follows:

We do not all agree; but we can work together. Our functions are *Educational.* To gather facts and foster study on this country's foreign policy; on post-war problems and perspectives; on inter-American and inter-continental cooperation.

Critical. To seek to discover the facts which lie behind proposed legislation and administrative action; to point out specific interests; to study community and national attitudes toward minority groups; to assist in the maintenance of civil liberties.

Remedial. To cooperate with relief agencies for the help of war sufferers and refugees; to promote understanding of, and efforts to correct economic-social-political causes of war.

Local. To strengthen democracy in our own community by working on its problems of health, recreation, housing, unemployment, and discrimination against minority groups; striving for a greater unity.

Study and Action

Problems of World Order

Long Range Peace Objectives—by John Foster Dulles. This is the most recent pamphlet issued by the Commission to Study the Bases of a Just and Durable Peace. An analysis of the Roosevelt–Churchill Atlantic Declaration is followed by "affirmative suggestions" for the new world order, under five heads: the first is a transition measure; the next three relate to political settlements; the fifth relates to the establishment of permanent mechanisms of world amity. Order from the Commission to study a Just and Durable Peace, 297 Fourth Avenue, New York—10 cents each.

When Hostilities Cease—Addresses and Findings of the Exploratory Conference on the Bases of a Just and Enduring Peace, held in Chicago last May, form a stimulating body of material for committees on world order. Commission on World Peace, 740 Rush St., Chicago. 35 cents.

International Conciliation—Issue of September, 1940, contains The Atlantic Declaration, The United States and World Organization during 1940; World Organization 1920 1940. Carnegie Endowment for International Peace, 405 West 117th Street, New York. Subscription, 25 cents a year; 5 cents a copy.

The Whole Round World—A graphic presentation of economic and social interdependence in our modern world, and the need for world-wide government. Designed especially for students of the 7th, 8th, and 9th grades. League of Nations Association, 8 West 40th St., New York. Single copy 10 cents.

Toward a Dynamic America, by Marquis W. Childs and William T. Stone. A survey of the moral and physical preparation of the United States as military involvement in Europe and Asia becomes more threatening. For use by adults and young people. The Foreign Policy Association, 22 East 38th Street, New York. Headline Book, 25 cents. Group Study Packet, 25 cents.

Problems at Home

Thy Kingdom Come—Why not Now? Programs for women's organizations in Presbyterian churches. Two of the six programs are especially related to social education and action, but all reflect its basic theme. Order from any Presbyterian Book Store. 10 cents.

Minorities Are People, by Ilion T. Jones—A pamphlet to put in the hands of men, women, and young people in the church and community. Four aspects of the problem are presented, and questions and reading sources for discussion groups are included. Order from any Presbyterian Book Store or from *Social Progress*. 10 cents.

Labor Industry Defense—A study packet for adults and young people. Deals with problems of labor priorities and strikes, unemployment and hours of work; industrial discrimination and maintenance of civil liberties. Council for Social Action, 289 Fourth Avenue, New York. 35 cents.

Current Films

These estimates of current films are offered in response to the action of the General Assembly, 1932, requesting such a previewing service to be made available from the Department of Social Education and Action. The following evaluations are prepared by Independent Film-scores. Their inclusions in this listing is not to be construed as recommendation but as the best available comment on current films.

Here Comes Mr. Jordan (Columbia) (Cast: James Gleason, E. E. Horton, Robert Montgomery, Claude Rains). His soul claimed fifty years too soon by an over-zealous "heavenly messenger," a pugilist is accompanied to earth by the "registrar" of heaven to try out a succession of other bodies until he finds one acceptable for his future habitation . . . . Set in part in a realm after death, this film might have contained sequences in bad taste; instead, it has been handled to produce an intelligent blend of comedy and fantasy, avoiding suggestion of sacrilege. Direction and individual performances are outstanding. Along with the fun, there is discerning comment on the good and evil in mankind. Delightful comedy. **Mature—Youth.**

Hold Back the Dawn (Paramount) (Cast: Walter Abel, Charles Boyer, Olivia De Havilland, Paulette Goddard). A former gigolo, now a refugee waiting for his quota number in a sordid border town, weds an unsophisticated American teacher in a scheme to speed his entry. But her courage and integrity set new forces to work in his nature, and his sense of value undergoes a transformation . . . . The story has a highly improbable air, but the sincerity of the performances makes one almost believe in it. Individual sequences, particularly those dealing with experiences of other waiting refugees and with the visit to a peasant fiesta, are sensitive and moving. Only occasionally does it "go overboard" in sentimentality. Method of telling the story is fresh and interesting. **Mature.**

Harmon of Michigan (Columbia) (Cast: Tom Harmon, Anita Louise). A football hero's first year out of college, with unavoidable disappointments in his career leading him to undertake unethical means of winning games for the team he is coaching, without regard for the welfare of his players—until he comes to see the light through the lessons administered by an older and wiser coach . . . . Very amateurishly done, but filled with exciting football sequences that will delight young sports enthusiasts, and conveying a philosophy of fair play and consideration for others that is to be highly commended. **Mature—Youth—Children.**

The Little Foxes (RKO) (Cast: Richard Carlson, Patricia Collinge, Bette Davis, Charles Dingle, Dan Duryes, Herbert Marshall, Carl Benton Reid, Theresa Wright). A drama of greed and ruthlessness as revealed in activities of an unscrupulous family as they plot to exploit others even as they prey on each other . . . . In its delineation of evil, this is a powerful sermon on the devastating effect that evil has upon those who practise it, and an appeal for the finer qualities of mankind. With its significant theme and the discerning performance of its cast, this is undoubtedly one of the outstanding films of recent time. **Mature—Youth.**

One Foot in Heaven (Warners) (Cast: Fredric March, Martha Scott). Screening of Hartzell Spence's biography of his father, a Methodist minister . . . . At long last, a film which deals intelligently and sympathetically with the activities of the Protestant ministry. The problems of typical midwestern parishes, and the tribulations of a dedicated pastor who serves a number of them in succession are set forth understandingly and in good taste, with sufficient drama to make the film a moving and interesting one. Performances are remarkably vivid and true, while restrained direction avoids sentimentality and cheapness. Most praiseworthy. **Mature—Youth.**

The Stars Look Down (British film, distributed by MGM) (Cast: Margaret Lockwood, Michael Redgrave, Emlyn Williams). Drama of the Welsh coal mines, setting forth the tragedy which can result when private ownership exploits lives for its own benefit. The story is that of a young man's struggle through disillusionment and disaster to find the courage and the way to serve his people . . . . Probably the most impressive setting-forth of an economic problem yet achieved, done artistically and without recourse to melodrama or glamour, and without compromise. An unforgettable plea for a better way. **Mature—Youth.**

Other Current Films

Acceptable for Family: Fantasia, The Great Commandment, The Great Dictator, Life Begins for Andy Hardy, Sun Valley Serenade, The Reluctant Dragon.
Acceptable for Mature Audience: Blossoms in the Dust, Citizen Kane, Ku Kan, Major Barbara, Meet John Doe, Penny Serenade, Shining Victory.

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